136 825 Two unrecognizable creatures were described by J.A. One was called "acorn" (e´s:n) "because it is red like an acorn. It comes out of the ground just after sunrise and flies off." The other (čitbo´bi) might possibly be horned toad; it lives in the ground, has horns, a tail, is flat, is gray with black spots, it has four legs but walks rather than hops.

Nature

● 821 Thunder (kunumu´mwiya) is personified in charmstones called u´nok (see Rain-Making, p. 37)

Unok can be dreamed; when it likes you, you can find pretty ones. Unok is thunder: there are four brothers, two are triangular tule (pu´muk) and two round tule (po´ton). Poton is soft, rolling thunder and Pumuk is loud and explosive.

Once after sundown on the day of a big storm Teresa saw a man on the horizon, he was wearing ceremonial feather garments and was dancing the kam [the ordinary doctor's dancing step].

J.A. amplified her statement later (1929). She said thunder is made by two brothers who shake tules. Pumuk, the triangular tule, is the worst, he is mean and smashes things. The little flat tule, Poton, is the little thunder which says, "ta,ta,ta,ta, boom." Lightning is thought to be part of thunder, is called ka´l:l; a mild thunder [lightning?] is called kal:la´mi.

[755 823] If a person were feverish, a layman with supernatural power might rub him all over with a charmstone (unok). These charmstones are "part of the world, they came that way, they were not made by anyone." Doctors did not use them.

821 262 The rainbow (sai´yap, Chunut; yo´nina, Wukchumni [J.A.]) is made of flowers. It has four stripes: the purple-red stripe is of ka´sy:n flowers whose seeds are greatly prized; blue is of tsa´lu, grass nuts; the yellow is oto´hon, a yellow prairie flower; and the orange of wa:a´gu, a wild flower "that looks something like a marigold." These flowers or their seeds are all edible except watagu. A rainbow forecast a plentiful food supply, "it will bring a good world [year] and plenty to eat"; but it had no supernatural significance.[56]

[56] A Palligawonap whom Powers interviewed at the Tule River Reservation stated that "the rainbow is the sister of Pokoh [the creator] and her breast is covered with flowers," but he also said that some thought a rainbow marked the first menses of some maiden (p. 395).

821 Earthquakes (ye'lya) were infrequent, and not attributed to any special cause by J.A. When she was a little girl, she and her little sister were sitting on the ground together when a very heavy earthquake came (1872 ?). She said it caused a tree to fall over.

823 A flood (hu'u'lu'un) of unusual proportions forced all J.A.'s people to seek refuge on a hilltop when she was little more than an infant; she remembers no other. Floods have become infrequent owing to intensive irrigation in the San Joaquin Valley.

SOCIAL ORGANIZATION

Officials

622 Chunut chiefs functioned much as those of the foothills, according to J.A: they set the time for mourning and other celebrations, discouraged quarrels, assisted poor people, and played host to visitors. The position was inherited in the paternal line. The chief's wife and children were also called by the chiefly title, ti'ya, but while a brother was called tiya, his children were not unless he succeeded to the position.

622 554 J.A. stressed the chief's wealth, but could not specify exact methods of acquiring it. She implied that the chief made a slight profit on all money exchanges which he handled. Moreover, any traveler coming with something to sell first went to the chief's house, as any visitor would, where the chief had the first opportunity to buy and, as a result, could resell at a higher price. J.A. said, "Anyone down here who saved money could get to be tiya," but one had to dream [of Eagle], and "anyone who helped poor people was called tiya." But such a man was not confused with the chief of a chiefly lineage, and he could not acquire an Eagle lineage totem by this means. His prestige was due to his success, and his influence lay in his personality.

622 Every village had a chief. If groups of people happened to camp together there might be as many as three chiefs, any one of whom officiated over all the people regardless of their moiety affiliations.

While J.A. stated that women became influential as chiefs in their own right, she could not name any, "this was just what she had heard about the old times."

Regarding Motsi, J.A. said that she was not a chief herself; she was the mother of Mu'ustu, the wife of J.A.'s paternal uncle, Pohasa, who was a chief. "Motsi wanted to be called tiya because she had lived with Bob 'Tista," a doctor of chiefly lineage who had much personal influence among the Indians of the plains.

About 1875-1880, at Pisras, there were three captains, Pohasa, Tokelyuwich moiety,

789 Kroeber gives "teshich gomom as the designation of 'rain doctor' or weather shamans."[95]

Supernatural Creatures

773 776 A very long time ago there were two girls called ta ñai (datura, jimsonweed). In the spring when jimsonweed was in blossom they would go out on the plains to pick these blooms. They made wreaths for their hair and carried bunches of flowers in their hands. They were very beautiful as they danced out over the plains, always at a distance from observers. As they danced they sang, "Now I shake the flowers being carried" (hiya´mi na·watsa´ meke´, elao´ni). Men were fascinated and wanted to catch the girls. They would drink a decoction of jimsonweed in order to see them better. Onlookers would ask the men what they saw, what the girls were doing. The drinkers would run off over the fields trying to catch the girls, but the girls were supernatural (ṭ·pni) and could never be caught. (See section on "Jimsonweed.")

776 Water babies (wi´ṭ·p a´ki, lit., spring baby) were not uncommon in local ponds. They had long black hair and tiny hands. People did not like to see them.

A supernatural dog (ṭ·pni pu'us) lived amongst the button willows at a pond just northeast of J.A.'s house. The dog had no special name. Some supernatural people lived there too; real people never got very close to them.

Wainus is a big snake with a human head. He lives underground, and if he likes a person will come out into view. He helps doctors, but if a person who did not want supernatural power [756] were to see one, he would die. Chicken-hawk down was sprinkled before them if seen. Bob Bautista, a prominent Tachi shaman, longed to see one "but he never did."

Miscellaneous Practices and Beliefs

776 821 An all-black dog was said to be "Thunder's dog." But during a thunderstorm any dog might be whipped out of doors until it yelped, then it would be turned loose and the thunder would cease. This refers to the belief that the Thunder Twins were fostered by a bitch, that they will cease their racket rather than have her suffer.

[301] Most Yokuts people were, and still are, afraid to wear abalone shell ornaments during a storm. If a person were caught out with one in bad weather, it should be torn off and thrown as far as possible. At the spot where it alighted "the thunder would stand right on it," i.e., lightning would strike and take it.

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[95] Handbook, 54, 518.

776 An old man whom J.A. knew once had an
821 abalone shell talisman in his pocket. Thunder saw it and tried to get it. But the man saved it by grabbing his dog and whipping her and immediately the thunder stopped.

[30] Abalone shell ornaments (sa´wi·) were worn hanging on a cord at the breast or chest where they caught the sunlight. Their glitter was thought to startle rattlesnakes into giving a warning rattle. During early spring (about April) when the rattlers were emerging from hibernation there might yet be thunderstorms, hence the precautions mentioned above.

827 A coughing spell, when not occasioned by a cold, was attributed to melancholy by J.A., who said, "I get that way when I feel lonesome. Something in my throat jumps and I can't stop it."[96]

825 If one touched eagle down and then touched someone, that person would swell up immediately. Only a person with Eagle as a family totem or a dream helper could handle eagle down with impunity.

821 Windstorms were associated with the death of shamans. J.A. said she "nearly died" once from the activities of a ghost to whom she was distantly related. After a Wowol named Soi´yi'i (Manuel) who was "a big magic doctor" had died and was buried, a terrific wind arose while J.A. was sleeping "and almost turned her upside down."

An eclipse was regarded as the devouring of the moon (or sun) by some creature, probably Coyote, as believed elsewhere. Kroeber states that on these occasions an old Tachi woman would sing and dance and prayerfully beg that a little of the sun be left.[97]

At Summit Lake there was a fire in the bottom. "This is where fire started." (J.A. knows no story about it. She may be referring to a tule fire.) Burned over land (hite´na) is dangerous; if one steps on the ground, one will go down and never come up again. Just water comes up. (This probably refers to some locality of quicksands, possibly around Summit Lake.)

CEREMONIES

Jimsonweed Ritual

276 The Tachi, according to M.G., did not use jimsonweed (ma´nai) as "they were afraid of it." She saw it drunk at Čiau (Kingston) by Nutumutu but does not believe it was used by the Choinuk, Wolasi, Wechihit, or northerners

[96] Compare Coyote's grief in a Yauelmani myth: "When Prairie Falcon died he felt bad. His heart came out of his mouth, he felt so bad. He would have died but he caught his heart as it was in the air and put it back into his mouth" (Kroeber, Indian Myths, 248).

[97] The Yokuts Language, 374.

802
11. ti'uv yɛt 100. yɛt pɨč
12. ṭi'uv poñoi etc. 1000. ṭi'uv pɨč
21. poñoi ṭi'uv yɛt
22. poñoi ṭi'uv poñoi
etc.

TIMES, NATURE, DIRECTIONS, SEASONS

805
821
192
1

Informants differ somewhat in their designation of the day's phases and in the pronunciation of words; such differences are indicated by the individual's initials.

Times of day.--

sala´lwidao: morning (M.L.); hiam [now] šala´dwidao: early morning (M.P.)
te´yao ču´ka: before noon (M.P.)
ču´kao: noon, noon meal (M.L.); hiam ču´ka: noon, noon meal (M.P.)
wakhu šu ču´ka: afternoon (M.P.)
ne´wao: sundown (M.L.); ni·a´wi·ao: sundown, early evening (M.P.)
hiam ni·u´ši: evening (M.P.)
toi´yuma: night, dark (M.L.); hiam ta·ɨ´nši: night dark (M.P.)

Designation of days.--

o´piu: day, light (M.Lɨ); u´piu: day, light (M.P.)
he´če u´piu: today (M.P.)
šala´dwidao: tomorrow [lit., morning] (M.P.)
ati´opo´do: short day as in winter (J.B.)
wa opo´do: long day as in summer (J.B.)

The days of the week have received native names which are based on the numbers 1 to 7, as follows (J.B.):

wuda´o: Monday
pu´ne'uñɨč: Tuesday
supe'a´ta: Wednesday
hai´'obata: Thursday
yɨča´o: Friday
ča´odɨtpi: Saturday
no´mčɨn: Sunday

Phases of sun and moon.--

o´piu: sun. The sun goes into the lake [Tulare; ocean?] every night and comes up on the other side every morning (M.P.).
opo´da: sun (M.L., J.B.)
woi yo opo´do: solstice (lit., turning-back sun). The solstice was noted, and recognized as the turning point for the length of days, but otherwise was without significance (J.B.).
u´pɨs: moon (M.L.); u´pɨš (J.B.)
hača´m u´pɨš: new moon [lit., young moon] (J.B.). If the new moon in winter showed the faint circle of its complete sphere, it was said to be "making its house," and was regarded as a sign of rain.[209]

[209]Cf. Hopi (Beaglehole, Notes on Hopi Economic Life, 35).

805 hiam mapa´nši u´pa·š: full moon (J.B.)
hiam katai´ču u´pa·š: old moon (J.B.)
821 u´pas tawi´či: waning moon [lit., dying moon] (M.L.); hiam tawi´ta·l: now dying, said of waning moon (M.P.)
192 kamu´tu u´pa·š: dark of moon [lit., lacking moon] (J.B.)

That the moon served as a month or time marker was disclaimed by J.B., which is not credible. In this connection he said there was "an old lady who told what kind of weather was coming; she was just like an almanac." He had no notion of how she acquired this ability.

An eclipse was called by the entire phrase: u´pas [or opo´do] kai´'iyu doi'ye´di (moon [or sun] Coyote eats). During an eclipse of either planet, people rushed out and shouted: am pi' he' u´šat nanu´nwa (not eat leave-some please) (M.L.). The same idea was rendered in English by M.P.: "Leave me some sweet stuff!" The grandmother of M.L. had told her that it was so dark for two or three days once that people had to carry torches in order to secure their wood, food, and water.[210]

821 Stars, constellations.--

192 toi´ta·s: any star (M.L.); čo´tač: any star (J.B.)

tawa´na·t: morning star (M.L.); tawa´na·l: morning star (J.B.). All men of character were up in time to greet the morning star. The Yaudanchi, Tm.W., said that on his way for his morning swim he would say to the star: "My elder brother comes now" (nipa´čna·m hi´am ti´ši). Other men or women made prayerful remarks of the same sort. Some asked help of the sun and moon. To the sun Tm.W. would say: "I talk to you Sun, help me" (na man haiyo´d apo´d, a´ma·d na·m).

ni´ye'ao: evening star (J.B.)

goi´yuma: Pleiades (lit., young women) (M.L., J.B., M.P.). These always appeared in the fall when it was cool; they marked the beginning of winter (M.L.). There is a popular myth, localized by each tribe, that these girls left their husbands and flew to the sky.[211]

hoda´otša·d: Milky Way [lit., to race] (J.B.). Falcon and a fast flying duck (ho´dodo) raced there; Falcon won.[212]

Nature.--

823 met i´da·k: a large stream, such as Kaweah River
192 po´čuč ida·k: a small stream, such as Lime Kiln Creek
pa´'asi: any pool or lake, such as Woodlake

[210] This might be a factual statement or hearsay derived from myths of Coyote's race with the Sun and the subsequent darkness (Gayton and Newman, 83, abstract 96, note 3).

[211] Ibid., 26, 65, abstracts 44-52.

[212] Ibid., 67, abstract 54.

823 po´k:d: a spring of water
hota´o: rain (M.L.); hoto´'o: rain
192 (Tm.W., Yaudanchi)
hosyu´mai: a big rain after a thunder storm (Tm.W., Yaudanchi)
taka´'a: thunder (Tm.W., Yaudanchi)
komu´da: thunder, another name, but not a different kind (Tm.W., Yaudanchi)
howo´ta: hail (Tm.W., Yaudanchi)
tida´ša: wind (M.L.)
wi´ti tida´ša: a slight wind, breeze (M.L.)
wu´hna tida´ša: a hard wind (M.L.)
čedu´ditu: a cessation of wind, "a wind died down" (M.L.)
wo'o´ky:d pa´'an: earthquake [lit., trembles or shakes ground]. J.B. said "the old folks were afraid of earthquakes," but he did not know what caused them. Nothing was done when they occurred, nor does he recall any damage done by them. He is of the opinion that earthquakes are a recent manifestation, "there weren't so many in the old days." One very severe one he recalls from his youth, possibly
[772] that of 1872. He never heard of successive world creations and destructions. In this S.G. concurred, saying that "this is the first and only world," and that Eagle made it.

192 Directions.--These are listed in the order
823 voluntarily given.

da´ṭu: west, plainsward
ho´mot: south
huši´m: south
do´mtoi: east, mountainwards
ti´p:n: up
a´d:d: down

The mountains to the east (the Sierra Nevada) were called du´m:ts; to go up into the mountains, domta´o; nuta´wi was also given as mountainwards by M.L.; to go toward the plains, da´ṭu. People to the north were called hošo´ma; to the east, nutu´w:č; to the west, tok:lyu´w:č; to the south, humt:´n:n.

do´mtu i´d:kao: upstream
da´ṭu i´d:kao: downstream

805 Seasons.--Some informants followed the
192 general Yokuts pattern of three seasons. The
824 choice of three might be due to the influence of "ritual numbers" (3, 6, 12 for Yokuts), but seems attributable to the natural phases of the climate, a brief mild sunny season, spring; a long, hot sunny season, summer; a brief cold rainy season, winter. The introduction of a fourth season ("autumn") seems due to European influence, yet may merely be a further refinement like the "late spring" given by J.B.

tiša´miu: spring (M.L., M.P., J.B.); February to April (J.B.). When the flowers were in bloom; women began repairing their

805 seed-gathering baskets [for summer use]; three kinds of clover and wild onions were eaten.

●821 ko´toi tiša´miu: late spring (J.B.); May (J.B.)

192 haiya´di: summer (M.L., M.P., J.B.); June to October or November (J.B.). The very long season of "dried up" grass; people moved to seed-gathering camps. Toward the end of this season the mourning ceremonies were held after people were back in their villages (M.L.).

wu´so: autumn (M.P.); wu´sao: autumn (J.B.)

tomo´kšiu: winter (M.L., M.P., J.B.) (M.P. also gave ñe´ao, perhaps from Spanish nevar, to snow); December to January (J.B.). The acorns were just down; there were fogs, and later rain and frost. The mountains got white; about November to March (M.L.).

PLEASURES

Games

526 Shinny.---There were two forms of shinny (kotdi´wɨš), one played with a ball (o´dod) and one with a hoop (wuku´wɨč). Both were essentially a race to see which of two opposing sides could propel its ball or hoop over the course, strike the turning post (kite´'u), and reach the goal hole (ko´wɨš) first. The shinny stick (ku´tɨt), slightly curved at one end, was preferably made of mountain ash (ča´poi). The length of the playing field (kota´dwɨšu) depended somewhat on the number of players normally available. Since the ball or hoop was struck from partner to partner, the more players there were, the longer the course needed. A hole at the starting point was the goal for the finish, the course being marked at its opposite end by a post which the player must strike with his ball before turning about. He holed his ball at the finish.

If two men were trying to prove their individual prowess, the course would be shortened. In contests of this sort onlookers usually demanded six wins in succession. Otherwise six holes to either side in any order normally won the game. An onlooker was selected to hold whatever bets were made; he urged on each side impartially, calling on first one, then the other to win. Bettors, however, yelled encouragement to their favorites. There were no songs. There were no recognized rules which informants could give me, yet doubtless there was tacit agreement upon many points. An especially well played game which won admiration from spectators was called "pretty" (poiyo´mi).

[525]

Two to five partners played on each side. If the first man striking the ball did not succeed in making it reach his partner, he took another stroke, or as many strokes as necessary: the only penalty was the loss of time involved for him to run after the ball and strike again. Sometimes a "cranky" partner

[EP 112 a] Wukchumni;

poison is real or imaginary I could not discover.[255]

Airshot.--Shamans of any standing were believed capable of sending intrusive objects into other persons. Such objects were called by the word for arrowhead, tu'yoš, in English, "airshot." Properly speaking, airshot is the invisible shot which shamans used in the Shamans' Contest, but the English and native words are used loosely for all intrusive objects. These objects might be grains of sand, a beetle, a cougar's whisker, or a shaman's own beard hair, fingernails or seeds. "Some kinds of shot knocked you down while others hardly hurt at all. The same doctor could make [i.e., propel] different kinds" (S.G.).

All shamans used a basketry tray (tai'iwan, Wukchumni, bo'gtu, Patwisha), similar to the woman's gambling tray but larger and handsomer, as the basis or foundation from which the shot was propelled. The shot was set off either by blowing across the tray or slapping it face downward on the ground.

The invisible airshot was derived from the sun. It was made from nothing (i'a'mči, lit., nothing). The shamans prayed to the sun, grabbed toward it with the hands, and then rubbed them on the tray where the shot appeared looking like buckshot, fish eggs, seeds, pebbles.[256] This all disappeared when the shamans again rubbed their hands over the tray.

According to J.P., this same airshot could be transformed into living creatures. Thus a shaman would "blow airshot off his tray and it would change into an owl that went and talked to the doctor's victim. Sometimes it would be a coyote -- they are mean just like owl." While owls and coyotes are the customary servants of shamans, other informants indicated that these were living animals, not magically created ones, which were under shamans' commands.

Transformation.--The Wukchumni believed that persons with supernatural power, not necessarily shamans, could transform themselves under conditions of great stress into the form of their animal dream helper. (See Holoanči's experience, above, and Anecdote 4, below.)

Bear transformation was believed possible for persons of the Bear lineage, provided they had dreamed of Bear and had sufficient ṭ:pni to accomplish it. Men did this, never women. It was not a common practice and I could secure no stories or anecdotes concerning it, and at least one informant denied it in toto.

Flying power.--The power of flying through space, while mentioned, was only incidental. Thus in an escape, for example, the distressed person suddenly found himself a safe distance away from his threatened danger. The power

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[255]Vide J.P.'s experiences, Gayton, Yokuts-Mono Chiefs and Shamans, 403.

[256]Whatever simile informants used in attempting to describe airshot, the common element was a granular aspect.

[P. 1156] Wukchumni

789 with tobacco as rattlesnakes were said to abhor
825 the smell and would go away. Shiny ornaments,
[301] such as an abalone-shell pendant, were worn in the fields in spring as they would startle the snakes and make them rattle.

789 But such ornaments were dangerous to wear
301 at other seasons because they attracted thunder
821 [lightning]. S.G. related the following as an illustration.

When S.G. was about fifteen, his father remarried. The new wife had a small boy whom the father hated. The man put an abalone pendant (tu´ṭa) on the child and told him to go sit under a certain tree. Soon the lightning struck the youngster and his dog. S.G. was not far away, and carried the burned child home. This happened at Pupunao.

To wear an abalone ornament on any cloudy day would invite a thunderstorm, according to M.P.; M.L. said the ornaments offended Thunder, "made him get mad."

755 A black substance from underground (bitu-
[823] men?) was heated on a rock, then applied to the top of the head to rid one of bad dreams caused by ghosts.

825 Goldfinches (soi´soi) sat out in the brush and whistled to people when it was time for them to gather blackberries. M.L. knew of no other bird or animal who did such a thing.

776 At Gutsnumi, in the bottom of the swimming pool, lived an old woman named Moča´ta who pounded acorns all day long. If a stranger went to swim there, she would grab his feet and pull him down to her house. (Not long ago a flood came bringing quantities of sand which spoiled the pool as a swimming place.)

552 A railroad train is called hu´da (lit., it cries) in reference to its whistle.

PLEASURE DANCES

796 Evenings spent in pleasure with profession-
al entertainment occurred not more ~~than~~ once a month in any one village, as there was so much intertribal and intervillage visiting for all such festivities. The kind of dances that were given by the shamans depended upon the chief's choice. His winatum would tell the shamans what to dance. Besides the regular schedule of
[535] dances -- Bear Dance, Snake Ritual, Beaver Dance, etc. -- there was the dance for entertainment called the kam or watiyod performed by shamans all the year round.

Kam

536 **The kam was one of a few dances performed purely for the entertainment of spectators. Whether the dance was always the same, i.e., had specific songs and steps which differenti-**

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
LP. 156 9] Dumna

805 Calendar.--Each moon "had a name just like the months," but B.W. would not attempt to recall them.

192 Nature, stars, directions.--B.W. was interested in categories and liked to volunteer this information.[40]

● 821 He gave the following terms: soko·wa (wind); me·mi·'ač (thunder, ta·lak, Gashowu); wa·lma (lightning). Op (sun); hapi·l (heat of the sun); hai·li (day). Hača·mi·'op (new moon, lit. young); pime·mat (full moon); toyonu·mni (dark of the moon, waning moon?). Se·yal (rain); čom (cloudy condition; fog?); ye·le·'a·y·ela (big rain from the west). Ma·la (sky or firmament); če·'a·tas (stars); [illegible] (morning star); čomo·loalo·hi (evening star); yeše·yeš (Pleiades); kačpe·la (a constellation, "husbands of the Pleiades"); hata·nhun (eclipse of sun or moon). Ho·lki (the ground or earth); ši·l·l (rocks, embedded rocks); i·l·k (water).

192 Directions were particularized as follows: ho·šim (north); homo·ti (south); ta·n·n homoti 823 (to go south); to·x·l (west; toward the plains): tox·l tu·nulao (westward downhill); notu· (east; toward the mountains); notu tunulao (eastward up hill); tox·l pa·'a·su (the plains); tunulao (hill, hillwards); a·t·l (directly down, also downhill); tan·n at·l (to go down); at·l tunulao (down hillwards); ţi·p·n (up, directly above). Wakai·yao (downstream); ţip·n wakaiyao (upstream); hami·ni (near side of any stream); hada·miu (far side of any stream). Ho·ho (ocean, which B.W. had never seen). In connection with directions he added the following: hihi·m·t (to run); witi·n·t (to fall down); hasw·n·t (to fall down dead or to be dead).

192 Life span.--The life span B.W. divided as 561 follows: pai (baby); hača·mi· (pre-pubertal boy or girl); muke·la (mature woman); no·no (mature man); moha·lo (aged man or woman, like himself, said B.W.). He added: hoi·l·t (to be well after being ill, convalescent, again "like himself"); hasw·n·t (dead person).

764 Burial.--When a man died, all his relatives, even his distant cousins, came and cried for one or two days. They would not keep the body longer than that. If it were buried, the grave was 3 to 4 feet deep. In the old days all bodies were cremated on a pile of brush and heavy wood; the pile was about 4 feet high. During the burning the relatives and others sat in a circle around the fire and wept. About one day later, when all was cool, the bones and ashes were gathered in a basket, and the receptacle and its contents were buried. B.W. could not say who officiated on these occasions. The Chowchilla tribe also cremated.[41]

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[40] Later, when in recovered health, he became Dr. Stanley Newman's informant for linguistic material, an experience I feel sure the old man enjoyed to the utmost.

[41] Dunnell, 122.

[P. 158 a] DUMNA

756
789 ko ´no·no·

si li ka ´na·ha·
[repeated twice]

This B.W. could not or would not translate. The first and second words are probably "song renderings" of rain (se·´el) and water (i ´l:k) and supernatural power (t:pni).

[821] When there was a big rain and one wanted to stop it, one would strike a dog. The cries of this animal would be heard by a celestial dog who caused thunder and controlled [?] the weather.

BELIEFS

775 B.W. said that his father told him the dead got up in three days and went above, where God is. B.W.'s dead brothers and sister were already there.

776 He conceived God as God (not t:pni or
177 Eagle), but Jesus Christ as the ya ´y:l hawk and son of Eagle.

773 Thunder is the result of noisy behavior
821 by Roadrunner, Blackbird, Raven, and Dog, who are above in the sky. The big dog, whose name is Ya ´ol:č, makes the most noise. "He can hit anything and smash it down. He is mean. He makes all the big rains." When he hears the cries of a dog on earth, who is being beaten because of the rain, he makes the rain cease. B.W. had never heard of thunder being twins or associated with tule.[42]

An eclipse of the sun or moon is caused by an eagle spreading its wings over it. B.W. could remember no attempt being made to change this condition. (See Kechayi information.)

805 Three seasons, which are the natural moods of the climate, were distinguished: tiña ´miu, spring, about February to April; hai'a ´lu, summer, May to October; tomo ´ksiu, winter, November through January.

CEREMONIALS AND RITUALS

796 Jimsonweed ritual.--Jimsonweed (ta ´nai)
276 was taken in the spring; "in the summer it was poison." Two Choinimni took it in the summertime and died. It was drunk by both sexes. This informant said he took it each spring with his father and uncle; yet, as in other matters, he was unable to bring his mind to bear on details. He claimed "people quit eating meat for one year before taking tanai."[43] During that year the person went out each night regardless of the weather and talked prayerfully

[42] Wobonuch and Chunut beliefs, respectively.

[43] Perhaps this was only for the first taking. If it was taken each year, as B.W. claims he did, the drinker would have to become "vegetarian."

[P. 162a] Kechyi

621 192 773 Star lore.---Terms used for stars, phases of sun and moon, etc., follow:

u´pːš: sun
toiyu´ nəm u´pːš: moon (lit , night sun)
tawa´nːš: morning star
tomo´lo´o´lohi: evening star
čaya´taš: star (general)
muxe´ma: Pleiades (lit., young girls). E.M. disclaimed all knowledge of the tale of the girls' flight from their husbands.[52] When this constellation was on the eastern horizon at dawn, the river was deep, but when it was on the western horizon at dusk, it was time to go to the river for the spring salmon run.[53]
soiyo´lui yawačːt: Milky Way (lit., antelope-place running). Antelope and deer ran a race across the sky from northeast to southwest. Deer won.
wate´lau: a shooting star. Doctors knew something about these, but "plain people wouldn't know."
weˊčːn čanoˊˊonːt: eclipse of sun or moon (lit., Condor eating). The Condor was thought to be eating the luminary; he hid it with his wings. At this time everyone went out and shouted. This shouting was led by the Nutuwich people: "the Nutuwich could holler best, the Tokelyuwich couldn't holler very good." Coyote was not involved in eclipses. When an eclipse of the sun occurred, a horse was killed, in addition to the shouting. The meat was eaten, the carcass being left to attract Condor away from the sun.

805 Calendar.---The year was divided into moon months (yːt u´pːš, a month, lit., one moon). These had special names which E.M. forgets. It contained five weeks, that is, four weeks of six days each, and the dark of the moon (gatai ˊši) counted as six days. The week (šu´man, Sp. semana?) is now said to have seven days (nu´mčːn, seven); the old week was called ču´lupai (čo´lːpi, six).

823 Earthquake.---E.M. had never heard of an earthquake in this region. (This is curious since she had such a clear memory of the Ghost Dance in 1872, the year of a violent earthquake in the San Joaquin Valley.

825 301 Snake-charm.---In the spring men and women wore abalone-shell gorgets, the glittering of which was thought to make rattlesnakes give a warning rattle (snake-charm, čune´ki).

302 387 822 192 Paint.---The colors and sources were as follows:

ho´suč: white. A clay which "the doctors got some place." They would give it to anybody

[831]

[52] One suspects reticence: the story is regarded as somewhat obscene, at least to tell to a stranger.

[53] This is approximately the same time; May 1 the Pleiades are on the eastern horizon at 6 a.m., western horizon at 6 p.m. Allowing for actual circumstances (the wall of the Sierra Nevada, what constitutes "dusk," etc.) there may have been a two-week interlude between the "time of high water" and the "time for spring salmon."

[P. 198 9] Chuckchansi

immediately killed. If a hen crows (sic), a woman is dying.

A man who was bitten by a rattlesnake and recovered was able to stop excessive thunder and lightning by merely going out and shouting at it to cease. [This was, apparently, a specific incident known to J.R., but the familiar yet elusive connection between rattlesnakes and lightning, known from other Yokuts, persists. -- A.H.G.]

Afterworld.--The dead stayed in the grave three nights, said C.D. Then its soul or shade went west (hoxim) and never returned (sic).

Spirits of the dead caused sickness, sometimes merely a nose bleed, other times fatal illness. It was necessary to get a shaman to cure ghost-sickness.

L.W.'s mother [tribe?] said her people thought the dead turned into birds and animals. [Perhaps a misunderstanding of the transformation of the people of the prehuman era into birds and animals ? -- A.H.G.]

SOCIAL ORGANIZATION

Officials

There was but one captain (chief) to a village, said both J.R. and M. "Whenever there is a big time he calls people around." The captain, said M., decided when the Mourning Ceremony was to be held, or any other feast or ceremony, but he had no other function. She maintained that the captain himself went about from one village to another to tell them his plans: he would come down here, then go up to Ahwanee, and so on. No one else went for him. However, this statement seems in doubt, particularly as J.R. accurately described the usual Yokuts official messenger and his duties.

The following chiefs were named by J.R. Sloknič was the Chukchansi chief at Aplau. His younger brother was his assistant chief. Sloknič was already an old man when J.R. was about fifteen years of age. Dawil was the Chukchansi chief at Picayune. Pinto Joe, whose Indian name was not known, was another Chukchansi captain. J.R. thinks he may have been "some relation" to Sloknič. Sloknič had a son, but he was not mentioned as a subsequent chief.

Each captain had an official messenger, called wina'tum. This man was selected by the captain and retained his office for life. [Not a totemic, family-inherited position, apparently. -- A.H.G.] This informant, J.R., stressed the messenger's functions at the time of the Mourning Ceremony.

He would take news down there to Picayune and tell the people how many days it would be till the fandango, or something. When they came up here, everything would be ready for the big time. All that man does is "taking news from here down there, give them orders to be

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P. 209 b] Chukchansi

756 789 galia] and announced that he was going to dance around the fire, then throw himself into it. This he did. He threw himself into the fire head first and emerged about a minute later. Everyone saw him enter the flames, saw him right in there. When he emerged he was not blistered and his hair was not singed, nor was he otherwise injured: "That fire never touched him." That was all. Several people contributed money which was given him next day.

Just beyond Ahwahnee (on the Crooks Ranch) there once were five or six men going along, playing, enjoying themselves. Two of them had supernatural power. Some of the fellows grew reckless in their talk and challenged the "witches" to a show of power.[153] Ahead of them on the trail was a large round rock, some ten feet high and weighing perhaps a ton. One of the men asked the empowered ones, "could they do anything with that rock, could they break it, or could they kick it?" etc.

One of the powerful men said he could kick it. He backed down the trail about forty feet for a running start while his companions stood by the rock to watch. Then he said, "All right!" He jumped and ran at top speed toward the rock *and kicked it. It moved about ten feet.* It is still there; no one can move it. The men then agreed that he indeed had power.

756 764 821 Whenever a shaman died, whirlwinds and thunderstorms arose. Consequently shamans were buried at once without delay. Anyone who grieved at a shaman's death would cry for him as for an ordinary person. Some shamans were buried in the village cemetery.

756 789 Shamans often received gifts of food, particularly deer meat from hunters: men feared that if they did not do this the shaman would sicken them. Some, but not all, shamans hunted for themselves. They had a stone called Bokun to which they talked secretly before setting out. With this magic aid they could shoot game at once with the bow and arrow.

A woman who refused favors to a shaman might be sickened or killed by him.

Shaman-killing

683 An evil shaman normally met with retribution in the end. Some shamans were more powerful than others and hurt their inferiors. Sometimes doctors would get together to test their power and see who was the most powerful. Then, to test the victor's power, they would send him to kill someone. Often a less endowed shaman would stay away from tribal festivities for fear of being killed by his superiors. However,

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[153] I do not know how else to render J.R.'s phrase, "Some boys can say anything, playing like that." In Yokuts culture it is considered reckless or unwise for an ordinary person to challenge another's power. -- A.H.G.

[P. 210 9] Chukchansi.

683 when the time for public avengement came, no shaman was immune.

683 Once there was a shaman of ill-repute who
824 came to a celebration at Picayune He was mean,
766 would kill a person without provocation. Other doctors thought of the evil things that man had done, so they decided to kill him. He got a pain in his side, went home, and died. The people were afraid to bury him. They dug an extra deep grave at his own house, not in the regular burying-place. Such powerful whirlwinds arose they could scarcely handle him. It rained, thundered, and blew. When they got the body in the grave, they put large stones on top, but the whirlwind blew those rocks away "just like blasting." Finally they got the hole filled, put more rocks on top, and went home.

754 The activities of malicious shamans were
626 curbed by fear of revenge. A family, believing themselves to be the victim of deliberate ill-
683 treatment from a certain shaman, could legitimately seek to kill the man. This might be done by a member of the family or, in some cases, a man was hired to do it. Public opinion upheld the family when their suffering was known to be aggravated by a shaman's malice.

628 If a chief had a big family and they all started dying, he would think maybe it was a certain doctor who was killing them, said J.R. He didn't tell anyone. He secretly called a brave man, maybe two, not many. He told them that he had lost all his family and that he suspected a certain bad doctor of killing them. The doctor might live in some other community. The chief would have with him some money, perhaps valuable baskets, something worth fifteen to twenty-five dollars. He would say, "I am going to tell you, I want you. Now I tell you boys, I want you to go over to his place tonight. I will send a man over there to get the doctor and bring him where you are."

In the late afternoon, around five o'clock, the chief would send a man over to the shaman's house who, on some pretext, would get the shaman to come out to a prearranged spot. Without losing sight of him, the messenger went off a bit to find the killers who were to meet him. He said to them, "He is right there now. Are you ready? All right. Here he is." Then the hired men approached the shaman. These avengers had their bows, already charged with arrows, in their hands. When they were very close to their victim -- about four feet -- they shot directly at his heart. "That Indian doctor was done for." Then the men departed, leaving the corpse. The dead man's relatives came and took him away for burial. [Revenge by the shaman's family was not alluded to by any informant. Probably here, as elsewhere, the man's guilt was known to his relatives, so they would not attempt retaliation. -- A.H.G.]

756 Women shamans were known to the Chukchansi, and were evidently more common than among other

N 276 [439] they had the custom of passing the pipe around a group so each person might take a few puffs. He thought "they had their own tobacco," whereas S.O. said they got it by trade from the Western Mono and Yokuts. Both are probably correct: the San Joaquin Valley tobacco no doubt was desired as superior.

TIMES, NATURE, DIRECTIONS, SEASONS, BELIEFS

Y M 805 192 The following times of day were designated for conversational and practical purposes by the Michahai:

upiu´: daytime
o´puš ti´ši: sunrise [sun comes]
či´nao: noon [now means "dinner"]
siw:´lši: midafternoon [lit., "downing" or "lessening" referring to the sun]
niawa´lci: sundown ["about gone," not literally]
toi'a´nši: night, dark
ču´pao toi'an: midnight [lit., center, halfway between two points]
toi´niu: post-midnight
tawa´niu ti´ši: dawn [lit., morning star comes]

● Y W ● 821 782 The morning star, sun, moon, and water were all addressed with a prayerful statement which was standardized, the essence of which was, "I am doing thus now, may I continue to do thus."

A well-reared man or woman always rose before sunrise and walked out to speak to the morning star (tawa´ni·č) saying, "I'll see you when you come out as long as I live." The new moon (hača´ main u´puš) was addressed likewise, "I see you at this moment. I'll see you all the time as long as I live." The full moon was called hi´am wate´·ša upuš main (now enlarged moon our).

W Y 821 The sun S.O. called upuš main, the same term as for moon, adding that the Wukchumni said opo´lo main. "The sun goes up and comes down always" (referring to its immutability). Shamans of prestige got power from it which they used when making airshot. The sun was addressed at any time, as by a man off hunting, who would say, ·niša´n nan wan upuš n:m (good [luck] me give sun my). When the sun sets, it travels back under the earth at night, to the east. The morning star "always comes ahead of the sun to show people that the day is coming." The morning star "switches its place at certain times of the year and becomes the evening star but it is always called by the same name -- tawan:č or site´lši tawan:č." When the morning star comes the night rises "right up to heaven."

W Y [773] The Pleiades are called goi´yuma (young women) as elsewhere with the Yokuts, and the same story of their homosexuality and abandonment of their husbands is known to the Michahai and Waksachi.

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P, 2296] Western Mono N525

W Y 821 782

An eclipse of the moon or sun is attributed to Coyote's eating of the sun and is called by the descriptive phrase, kai´yu a´nahaš opšu´ main (Coyote eat sun-our). During an eclipse people ran out and shouted loudly, some actually said, kaiyu om a´naš (Coyote [do] not eat), or kaiyu om api·´ (Coyote [do] not finish, i.e., leave some). Others said, lo´luš tuna´nuna (leave it alone; not literal). "When they hollered this way, Coyote would let go." The Waksachi terms for eclipse of sun and moon respectively were: taraue´ nawa´rit and ta´ow" nawa´rit.

W Y 805 221

The following four seasons were distinguished: pua´k:n, fall, acorn-dropping time [October, November]; tomo´kšiu, winter, cold approaching [December to February]; tiša´miu, spring, green coming [March, April]; haia´lu, summer, grass drying up [May to September]. The months of May and June were spent in seed-gathering. In July and August the people went higher up into the mountains to get piñon nuts. When they returned to the permanent village site, the mourning ceremonies were held in September-October. Following this, the acorn crop was harvested, and the Bear Dance held about November. In February-March tañai-drinking took place, and in April the Snake Ritual was seen in the neighboring Yokuts villages.

W Y 805 821 192 552

B.O. gave the following information in Waksachi terms, which parallel those given by S.O. for the Michahai.

Times, stars, nature:
tapewa´no: daytime
ha´nos: before sunrise
motve´sihop: sunrise
tukita´wena: noon
motara´tahikup: sunset
ure´´uñus: after sundown
totsoi´´idi: dark or fully night
tara´ue: sun
ta´ow": moon
nasu´mi te´gi´up: stars, general; lit., "all stars"
tapu´ha: morning star
so´šso´š: Pleiades
te´gi´up wa´tseit: shooting star; lit., "star falling"
na´warit: added to sun or moon indicated eclipse
tuo´pade: sky
to·´uare: clouds
u·´´uare: rain
paho´nop: hail
nu´babi: snow
pi·´b:p: earth, dirt
pasi´wap: sand
patigui´noba: mud
t:p: granite
pahe´: soapstone

Y W 823 192

Directions:
pite´kimat: south
quiwi´: north [given as west by other Western Mono]

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
EP. 230 a Western Mono NS25

W Y 823 192 peda´wi: west by south
paña´ri: east by north
huñwa´r•: wind, might be added after any of the four above to indicate winds from those directions

W Y 805 192 Seasons:
ta•´wano: spring (approximately February to April); clover, greens, jimsonweed
tasa´wano: summer (May to September); rattlesnakes out; "all kinds" of seeds ripe
iu´bano: fall (October and November); acorns, pine nuts; deer hunting
to•´wano: winter (December and January); men made string; women made pottery and baskets

Y [184] B.O. insisted that four seasons were aboriginal divisions, as did S.O. Perhaps the interpolation of a "fall" season, omitted by valley Yokuts, is climatically correct for the mountain-dwelling peoples.

Beliefs and Miscellaneous Data

W Y 773 821 The footprints of the Pleiades girls are in a rock pile called opo´do (Sun place) near Aukland. There is one little rock which, if stepped on, will cause a rattlesnake to come out and bite the offender.

Eclipses are attributed to Coyote's eating of the moon or sun.

W Y 825 Rattlesnakes were admonished not to bite. Some snake doctors, one of them was Puš!i!n, told S.O. to say this every time he went out in March or April: "You get out of my way. As long as I live, all the year round, you keep out of my way." Said S.O., "The rattlesnakes heard this and would not come near you or bite you."

A tarantula's bite was not seriously poisonous, so B.O. was told by people of his grandparents' generation. They were not afraid to allow them to crawl on them and bite them, and "to show off" a shaman would hold one on his tongue and be bitten. The black spider (mu´ča, the Black Widow) was poisonous, and only a "big doctor," to show what power he had, would permit one to bite his tongue.

B.O. once swallowed a fly; this made him very sick. An acquaintance of his, however, would swallow them alive "just to show that it didn't make him sick."

W Y 773 The Hewatsi were prehistoric malicious people who "killed on the spot." They were the original owners of the sun, from whom it was stolen.[165]

SOCIAL ORGANIZATION

Officials

W Y 622 The chief's (tia'a, Michahai; po´ginape, Waksachi) office was inherited in the male line

[165] Cf. Gayton and Newman, 38, 32.

1: Gayton E-5 (1925-1930) 1948 NS29 Yokum NS29
[P. 239b] Western Mono NS 25
W Y 787

the dreamer and will be used henceforth for all time. [See dreams recorded below.]

6. Return to bed, but do not sleep under any circumstances.

7. Get up in the morning as usual, but do not bathe or eat.

8. Select some secluded spot outside of the village and start for it in time to arrive not a moment later than high noon.

9. When there, at noon, again address the dream helper, asking its aid, asking it to come again in dreams.

10. Speak respectfully to the sun, moon, and stars, when seen at such times of address or prayer.

11. Refrain from eating meat or grease in any form. Acorn mush and gruel is the regular diet during such quest periods.

This routine was continued as long as one wished but, if one were deeply serious, one might also:

W Y [821 778]

12. Drink jimsonweed every spring.

13. Go off alone to bask in the sun [advisable but not essential]. Doctors often went out to lie down in the sun. S.O. today (1926) spends much of his time sitting in the sunshine beside his house, fingering and stroking his eagle-down talisman (fig. 2 herein). He attributes his good health to his doing this: "the sun hears and knows everything, both day and night."

W Y 787 782 181

The ordinary person who sought dream power but had no intention of becoming a shaman did

W Y [778]

Fig. 2. Sacred talisman of abalone shell and eagle-down cord belonging to Michahai informant S.O.

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

scalp celebration or victory dance. It can accordingly be concluded that scalping customs were of relatively little moment in Yokuts life.

MONEY.

Ordinary money consisted of strings of shell disks, of the wampum type, *keha*. During the past hundred years the Yokuts derived at least part of their supply of this currency through visits to the ocean. It is uncertain whether such trips were made in purely aboriginal times. The unit of measurement in the north was the *chok*, one and a half times the circumference of the hand. In the south the *chok* was somewhat shorter, and was reckoned as half the *hista*, two times the circumference of the hand.

Long perforated cylinders, perhaps made from the columellæ of univalves or from clams of unusual size, were called *humna* or *humana*, and were exceedingly valuable. They came from the south, probably from the Chumash.

GREETINGS.

There was little or no handshaking before the white man introduced the custom. Kissing was another undeveloped greeting. Mothers kissed their children, and lovers each other in seclusion; but no one else. The usual greeting is *hileu ma tanin*, "where are you going?" An old form, now less used, is, in foothill dialect, *ma-wit hide*, "you, hello"; more literally, "you, where?"

Like some other Californians, the Yokuts call the years "worlds." *P'a'an tanshi*, "world went," denotes the lapse of a year.

BIRTH.

A woman about to give birth sat on the ground grasping a stake set up before her. At the moment of parturition she was raised by an assistant who grasped her from behind. The umbilical cord was tied with one of the mother's hairs, and severed with a knife of cane or elder wood, according to locality. The Chukchansi buried the cord; the Tachi preserved it by having the child wear it over its abdomen.

Husband and wife were under equal restrictions after the birth of a child. They ate no meat or hard food, and did not cook, hunt, work, or touch tools. The Yokuts attached the greatest importance to these observances, some of which were continued until the remnant of the cord dropped from the child's navel. and others for several months.

The monthly condition of women—which was thought to be connected with the dark period of the moon—was viewed with less scrupulous abhorrence by the Yokuts than among many tribes.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

gotten them. That village, *Che'-oo-tak,* I think was the one on Cameron Creek three or four miles north of Tulare, not south. I heard lots of times about an old place there, right close to where the railroad crosses now, but I am not sure about the name.

Finally we got tired of staying at "Fish" Rice ranch. We wanted to go back to Tulare Lake. We went back three or four times for visits when we could ask somebody to let us go on their land. But we never got a chance to stay there. Our good friends did not have any land on the lake.

We went over to Kings River and camped near the Ezra ranch. They were always good to us and we felt right to stay there.. We have lived along Kings River, at the Santa Rosa Rancheria, and on the ranches where we worked ever since.

My mother died, and I got married and now I live with my daughter. There are lots of things I forgot about how my people lived. I speak Spanish and English, Wowol and Chunut. Then I know *Tachi, Nutunutu, Wachikit, Wukchumne, Yaudanchi, Koyeti* and some others. So I have to forget some of my old Chunut things.

The Chunut had a story about how the world was made. I never knew all of it. I heard it lots of times, too. The world was all water at first. *Chukuko,* (Choo-koo'-ko) the diver duck, and *Trawm'-cawt,* the turtle, got the mud from the bottom of the water to make the world.

Chukuko tried to get the mud and Trawmcawt helped him. The mud was thrown around to make the world. *Ki'-yoo* (Coyote), *We-itch* (Condor) and *We-ha'-sit* (Mountain Lion) were about the first people made. That is about all I remember. I am sorry I forgot it.

We called the Milky Way *Yo-hote'-sool.* It is the white place in the sky made in a race between antelope and deer.

On Kern River a big mountain is split through. Once *Wahl'-wut* (Canvasback Duck) ran a race with *Lim'-ik* (Prairie Falcon). Limik cut right through the mountain and won the race.

When we saw red clouds at sunset we used to say that it would not rain the next day.

I forgot lots about the seeds and how the Indians fixed them. They made a tea from the mint which grew in the water and from the peppermint from the mountains. They also made tea from sycamore bark. They drank it and put it on sores.

4: Gayton E-5 (1925-1930)1946
NS29 Yokuts NS29

101 the Yokuts (e. g., Salinan, Chumash), while collectively unknown eastern
133 groups were called mountaineers (do´mtui). The north and south dimensions
439 of the valley are greater, and tribal contacts in the floor of the valley were so
823 aligned along the water flow between Kern, Buena Vista, Tulare Lakes, and the lower San Joaquin River.

823 Of the two other directions, up (ṭi´pin; sky, above) and down (ati´l), the latter had no special significance beyond myth reference to an underground gambler whose home might be reached via a badger or gopher hole.[20] Upward, [778] "aboveness," was of great religious significance, the embodiment of sacredness and supernatural power. Veneration was manifest in many ways, especially in a religious-motivated looking upwards, looking at the stars and sun with prayerful phrases on the lips, basking in the sun, getting magic "airshot" from the sun during shamanistic contests. Supernatural power was called ṭi´pni; it was the essence of all "aboveness" and the power derived therefrom, though the term might be applied to anything weird, holy, or peculiarly hyperphysical.

[824] To the earth itself (di´nit) there was no special attitude, nor to the plants growing on it save the narcotics tobacco (so´´og) and *Datura* (ta´ñai). For example, for all the essential uses earth was excavated without special concern—house, sweathouse, or grave pits, for pottery, colored earths for paint. Similarly ordinary stones were taken for implements, motars and pestles, though previously [778] shaped stones such as the "charmstones" of weather shaman, were regarded with awe, as ṭi´pni.

823 On the other hand, water (i´dik), especially that of springs, was venerated:
778 "water is immortal because it is everywhere; it is living all the time." Springs were addressed prayerfully, sacred eagle down was scattered near them, and a [782] little water was sprinkled on oneself with a request for long life. Other expres-
[515] sions of this attitude are found in early morning bathing (more than a mere cleansing act), and in myths, wherein submersion or application of water was the standard method of magical resuscitation.

821 The stars were not ignored; on the contrary, the Morning Star especially was
[782] of great importance: people should be up in time to see it, greet it with a prayer-
[777] ful request for "a good world" and longevity. The Pleiades gave luck to gamblers; other stars were dangerous lures to men. Eclipses of moon or sun were hailed with shouts of discouragement, and excessive thunder was admonished to cease. In short, even heavenly bodies were part of the immediate, reachable environment.

805 Aspects of time, of the place of animals and of man in the world were em-

20 There was no concept of stratified worlds, or of previous and successive worlds.

8: Kroeber E-5 (1900-1906)1907
NS29 Yokuts NS29

782 34. Prayer to the panther for success in hunting deer. Yauelmani. Down and kasyin seeds are deposited on the ground during the prayer.
192
539

ya wehèsit	ya, panther
wōkitska-nan t-iimi	(give) me (now)
wehèsit	panther
hanaa	hunter
ma	you
yiitsa	alone
wōkitska-nan t-iimi	(give) me (now)
wehèsit	panther
ma	you
yiitsa	alone
hanaa	hunter

796 35. Speech made by the old man in charge of the tanyuwin, the jimson-weed ceremony, to the novices. With each phrase he
539 motions with the basket of liquid as if to give it. After the third
192 phrase he hands the basket. Yauelmani dialect.
[788]

ukunka	kin	ilka	tāwayutin	
drink	this	water	for-Tiwahhut	
ukunka	kin	ilka	kèin	hamasyutin
drink	this	water	for-that	Damanhhut
ukunka	kin	ilka	kèin	yuxaxaitin
drink	this	water	for-that	Yuhhahhait

782 36. Tachi formula spoken when one comes to strange water. When this formula is said, the beings in the water allow one to
192 take of it.
539
823

mak	heham	xoin	hiamu	pūna
we	here	live	long	would
hehi	makin	ilik		
this	our	water		

821 37. Tachi formula, sung, accompanied by dancing, by an old woman at an eclipse of the sun.
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heneitka-nan	mitèni	opòni	
leave	me	with-a-little	sun
anè	nan	yèt·au	teomeot'k (or teom'k)
(not)	for-me	altogether	eat-it
heneit	nan	mitèni	
leave	me	with-a-little	